[Mr. Kainikkara M. Padmanabha Pillai.]

two years which was ostensibly led by the Ezhavas and the Catholics was really led from behind by the Jacobites and the Mar Thomites who evidently want more than what is due to them on the population basis. If the 16 lakhs of Christians have been given the number of posts due to 16 lakhs, I cannot see why they should get even one more. Under the present Rules while 31 seats have been set apart for the 31 lakhs of Hindus, 20 seats have been set apart for 16 lakhs of Christians.

[At this stage, as it was 3 30 P. M., the adjournment motion was taken up.]

ADJOURNMENT MOTION RE: GENERAL HOLIDAYS AND SPECIAL HOLIDAYS.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: I beg leave to move the adjournment of the business of the House to discuss a definite matter of urgent public importance, *viz.*, the serious situation arising from the notification R. O. C. No. 589/39/ C. S., dated 18th September 1939, regarding the "General Holidays" and "Special Holidays" for the State, and class of persons or communities, respectively. Notification R. O. C. No. 589/39/ C. S., dated 18th September 1939, which is the subject matter of my adjournment motion reads as follows:—

> "It is hereby notified, with the sanction of His Highness the Maharaja and in supersession of all previous orders relating to the grant of holidays (except local public holidays), that the days specified in List (A) below shall be "General Holidays" for the State and that those specified in list (B) shall be "Special Holidays" for the classes of persons or communities noted against each."

By virtue of this notification, 16 days are declared to be general holidays for the State, while as special holidays, Brahmins are given two full days, Christians as a whole ten days, Roman Catholic Christians one day, Muslims nine days, and Ezhavas one day. At the outset I may be permitted to observe that the notification is absolutely bad in principle. In declaring special holidays on the basis of religion and communities, it may naturally appear that Government are also in favour of maintaining the communal distinction for ever which gives rise to a considerable extent to almost all the political troubles and unrest in the State. In the second place I am constrained to submit that the notification has also the effect, to some extent, of defeating the very object of the historic Temple Entry Proclamation, namely, the consolidation of the Hindus in as much as the notification impliedly makes an attempt to divide the followers of the Hindu religion into Hindus, Brahmins, and Ezhavas in the matter of Special Holidays.

PRESIDENT: So far as New Moon is concerned, Government are prepared to abolish the Special Holidays for every community, so that there may not be any distinction.

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MR. PULIYOOR T. P. VELAYUDHAN PILLAI : I am in favour of reducing the number of holidays to the minimum.

PRESIDENT : If the idea is that there is any attempt made to differentiate between the various sections of the Hindu community in the matter of special holidays, because half holiday is given to the Brahmins and not to the other sections of the Hindu community, then Government are perfectly prepared to remove that distinction. As a matter of fact, New Moon observance of this kind is peculiar to Travancore. In other parts of India, although Hindus observe it as a religious day, it is not observed as a holiday. So far as the Ezhavas are concerned, the holiday in connection with Sri Narayana Guru is a special one. That is a matter in which, I think, the Ezhavas are more concerned. So there is no more distinction.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI : New Moons are generally observed by all the Hindus in the State. So, my submission is that they are not justified in placing the matter on a different basis.

PRESIDENT : I find it very difficult to understand the argument of the honourable member. I am as good a Hindu as anybody else. On New Moon days I have nothing particular to do after 9 O' clock.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI : Certain people will have to go to different sacred places such as Warkala, Rameswaram and other places of pilgrimage on the New Moon day.

PRESIDENT : It is undoubtedly a fact that if you can go to the sea shore on New moon days more merit is acquired. But Government cannot grant holidays to people to go to Warkala, Rameswaram and other places.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI : The object of granting holidays is not only to benefit public servants but the public also should not be put to difficulties on account of not declaring all important days as holidays, because they will have to attend public offices, if they are not closed.

PRESIDENT : May I ask the honourable member what normally people do on New Moon days ? Suppose they do not want to go to Warkala or Rameswaram, what else would they have to do ?

MR. PULIYOOR T. P. VELAYUDHAN PILLAI : According to religious faith, people have got much objection to attend the public offices after performing certain Karmas at home on certain important days. Such people will like to spend away those days as Anadhyaya Dinam.

PRESIDENT : Prathama or the first day after the New moon and Full Moon are also Anadhyayana days. On such days, there was not the possibility of studying. But even in Travancore, Prathamas are not holidays. Then what is the difficulty about New Moon days ? If there is any serious inconvenience suffered by any community or individual by reason of the New Moon observance not being accompained by a full holiday, I should like to be enlightened.

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MR. PULIYOOR T. P. VELAYUDHAN PILLAI: My objection is not only with regard to New Moon. There should not be any special holidays for any community. Sri Narayana Guru is admitted even in Government records such as the Census Report of 1931 to be a reformer of Hindu religion. That great man is revered and respected not only by Ezhavas but by other true Hindus in the State. I cannot understand why the 5th of Kanni, the memorable day of the Samadhi of the Guru, is declared as a special holiday for the Ezhavas alone.

PRESIDENT: Krishna, Sri Rama, Chaithanya, and others are revered in various parts of the world. Is Krishnajayanti a special holiday?

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: What I wish to bring to the notice of the Chair and the House is that the 5th of Kanni should have been declared as a General Holiday for this Hindu State. The Hindu Holidays taken away by the notification under discussion should be restored as they are days of much importance so far as the Hindu religion is concerned. I shall deal with that question immediately. For the Hindus, the most important days of religious observance are Sivaratri, Krishnajayanti and Swargavathilekadasi which occur only once a year. As can be seen from the notification, while Government have been very particular to declare Avaniavittam and Gayathrijapam as special holidays for one particular community among the Hindus, I do not know why they did not think it worth while to declare these three most important days as holidays for the followers of the Hindu religion. On the other hand, from the notification it can be seen that these days are declared as working days. My submission is that Sivaratri, Krishnajayanti and Swargavathilekadasi must be declared as general holidays for the whole State.

I shall now deal with the innumerable practical difficulties arising out of the notification, especially with reference to the judicial and the education departments of the State. The fact that immediately after the notification Government had to modify the same with regard to the Christmas holidays for the Judicial Department is a sure index of the defective nature of the notification.

PRESIDENT: The High Court have been informed that the Christmas holidays are restored on the definite understanding that they will take away some other holidays to compensate for the same.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: I too have no objection to reduce the number of general holidays. The practical difficulties that are being now experienced by the Judicial Department as the result of the notification may be consistently brought under 4 heads, *viz.*, difficulties in posting arrangements, difficuties in the trial, difficulties in the execution proceedings, and the effect of the notification on Section 4 of the Limitation Regulation.

Firstly, I shall deal with the difficulties in posting arrangements. Before posting a case to a particular day the court must at every time consider the question of the communities to which the parties to the

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case belong. The communities to which the vakils engaged therefor by the respective parties must also be ascertained every time. There are cases in which parties to the case and their vakils may belong to different communities for which special holidays are granted under the notification. This involves unnecessary waste of time and labour.

Then with regard to the difficulties of trial. The witnesses in a particular case may belong to different communities for which special holidays are granted under the notification. These witnesses can refuse to attend the court on the date of trial on the ground of special holidays and consequently that case will have to be adjourned without any progress being made on that day.

PRESIDENT: Is there not some other witness to be examined ? There may be two or three witnesses in a case.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: There may be ever so many witnesses in a particular case, Sir. Those witnesses may be Ezhavas, Mohammedans or Brahmins for whom there are Special Holidays under the notification.

PRESIDENT: Supposing there is one witness who wants to enjoy the benefit of the special holiday, there may be other witnesses whom the Judge can examine provided he himself does not want to have a holiday. (*Laughter*).

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: Sir, suppose all the witnesses belong to that community to which the special holiday is given. Then the case could not be procedeed with on that day.

PRESIDENT: In my long professional career of 36 years there were quite a number of special holidays. On those occasions, if one witness did not come, the other witnesses were examined. But if the judge wants a holiday he will post the case to some other day.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: I am not referring to the parties alone. In the case of vakils who belong to particular communities to which the special holiday is given, they will also abstain from attending the court. So there is much difficulty and hindrance in the trial of cases. Then, witnesses arrested under warrants may belong to particular communities for which special holiday is given, and may also refuse to appear before the court on such days.

PRESIDENT: Does not the warrant say that he is to appear on such and such a day ?

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: The witness may not be able to attend the court on account of the holiday and so he will have to tip the process peon. That also entails unnecessary expenditure on the part of the litigant public. Then there is another difficulty, Sir. Practically no work will be done in a court on account of the special holidays given for the community to which the presiding officer belongs, because, he may not attend court on that day even though vakils, witnesses and parties appear before the court and are prepared to do their part of business. As a result, no work will be done on that day.

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[Mr. Puliyur T. P. Velayudhan Pillai]

Then with regard to the difficulties in execution proceedings. A judgment debtor may be arrested under a warrant taken out in execution of decrees. A period may generally be prescribed in the warrant. But there is no particular date fixed in the warrant for the arrest of the judgement debtor. It will only say "between the 10th and 15th Makaram" or so. So the process server can arrest the judgment debtor on any day during the period stated in the warrant. If a judgment debtor is arrested or is sought to be produced in the court on a special holiday given to the community to which he belongs and he refuses to attend, then nothing can be done against him.

MR. PUTHUPALLI S. KRISHNA PILLAI: Does the law prohibit any order being passed on any day which is declared to be a special holiday or even on a general holiday?

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: I am not at the question af passing orders. I am explaining the circumstances which will convince this House that there is great hardship caused to the public by granting these special holidays for different communities.

MR. PUTHUPALLI S. KRISHNA PILLAI: Are judgment debtors exempted from arrest on special holidays or public holidays by any law?

PRESIDENT: The party can very well go to the judge's chamber or house and get the necessary order.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: My submission is, suppose the judgment debtor, arrested under a warrant, wilfully refuses to appear before the court on such a holiday.

MR. PUTHUPALLI S. KRISHNA PILLAI: Sir, I may be permitted to interrupt the honourable member. At present, the law is, if a man who is arrested does not comply with the arrest, his place is in the Magistrate's Court.

PRESIDENT: He can very well apply for mahazar.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: Suppose without going to the court or to the residence of the presiding officer a certain judgment debtor refuses to accompany the process server to court saying that it is a special holiday for his community.

PRESIDENT: What is the ground for his exemption? Is there any rule or provision in the law that he should not be arrested on account of a holiday?

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: My submission is that it is doubtful whether under those circumstances the Judgment debtor can be prosecuted in a criminal court for escaping from lawful custody.

Then, Sir, in the matter of execution sales it is doubtful whether the sales conducted on special holidays for certain communities to which the parties to the decree belong will be valid. It is also doubtful whether it is legal to conduct court sales on special holidays on which all communities are not bound to come to the court. That may lead to selling away of properties of judgment debtors for inadequate prices.

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Then, Sir, with regard to the effect of the notification on Section 4 of the Limitation Regulation. Section 4 exempts the general holidays from the calculation of the period prescribed for limitation. It is equally doubtful whether for limitation purposes the special holidays can be excluded.

PRESIDENT: A special holiday by its very connotation means a holiday given to persons belonging to a particular community. There is no question of limitation here. This question was discussed at great length in a celebrated case at the Allahabad High Court.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: The principle of granting a special holiday to a particular community equally holds good in the case of the litigant public. If an officer is exempted from attending office on a special holiday given for his community the litigant who belongs to that community must also be given an equal privilege of availing himself of that holiday. Apart from all these difficulties, Rule 553 of the Civil Courts Guide which prescribes the number of holidays for the civil courts is not amended in view of the notification which is under discussion.

Then, Sir, with regard to the Education Department. According to the wording of the notification, *viz.*, "In supersession of all previous orders" and all those things, even Educational Institutions, such as, schools and colleges, are to work even on Saturdays because Saturdays are not declared as general holidays for schools according to the wording of the notification.

MR. C. V. CHANDRASEKHARAN: A point of information, Sir. I may point out that this order does not apply to the Colleges.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: But in the wording of this notification I do not see any such exemption. "It is hereby notified.....

MR. C. V. CHANDRASEKHARAN: The University is an autonomous body and its working is governed by terms and statutes and ordinances of its own.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: Then again, the other educational institutions, will have to work on Saturdays also if it is strictly interpreted in accordance with the wording of the notification.

Then, Sir, in a certain institution if the majority of the teachers and students who belong to a particular community for which a special holiday is given, do not appear on that day, practically, there would not be any work done in that school on that particular day. That is one difficulty. Then, even if work is done on that day, the students, who on account of the special holiday do not attend the school on that day, are deprived of the benefit of the instruction given in the school on that particular day. After obtaining the amount of fees from all the students alike by the Department, I ask whether it is proper or fair on the part of the authorities to deprive some of the school-going children of the benefit of instruction given on the special holiday to other children belonging to other communities. So, my submission is that there is much difficulty and inconvenience created in the Educational institutions also on account of the working of the notification under discussion.

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PRESIDENT: Honourable member might finish soon.

MR. PULIYOOR T. P. VEAYUDHAN PILLAI: Hence, it is quite clear that the notification is bad in principle, difficult of practical application, and is not conducive to the communal harmony and prosperity of the State. I would also like to bring to the notice of the Chair and to the notice of the honourable members of this House that in many of the leading newspapers in the country leading articles were published protesting against the notification under discussion. Sir, under these circumstances, I would move my adjournment motion for the unanimous acceptance of this House.

MR. K. KUNJU PANICKER: I second it. In seconding the motion, I beg to submit that in the matter of the New Moon holidays, except in the month of Makaram and Karkadakom, these holidays are not uniformly observed by the Hindus. So, I am not very particular to get the New Moon holidays in other months. But, whenever there is a common holiday which is common to some important communities or sections of the people, I submit that it is good policy to grant that holiday for all the population of the State.

Also, I submit that we do not require so many holidays. But when on important occasions, holidays as, for example, Christmas days, Birthday of His Highness the Maharaja, *Ashtami Rohani*, which when strictly scrutinised, may belong to particular sections of the population in the State, are granted to particular sections of the people, it is better to give them for the whole people of the State, so that there may be general convenience and well-being of the social amenities. It is on these grounds that I emphasise that this motion should be accepted.

PRESIDENT: I think the best plan would be to ask the Chief Secretary to speak.

MR. M. K. NILAKANTA AIYAR: Sir, prior to the issue of the notification referred to by the honourable member, we had 43 general holidays excluding Sundays and New Moon days, and 20 special holidays, in all, about 63 holidays—43 general and 20 special.

PRESIDENT: Did any difficulties on account of special holidays arise before this?

MR. M. K. NILAKANTA AIYAR: Absolutely none.

PRESIDENT: There were also special holidays then?

MR. M. K. NILAKANTA AIYAR: Yes.

Now, in the notification there are 16 general holidays in Travancore as against 19 general holidays in Cochin and 15 general holidays in Madras. There are only 15 general holidays in Madras as against 16 here. In Mysore also the number of general holidays is very limited. Excluding the 10 days allowed for Dassara, the number of general holidays is much less than ours. In England the number of general holidays is much less, they being all Sundays, two Easter days, Whitsuntide, two days, Christmas day, Boxing day, New Year day and His Majesty's Birthday. It will be seen from the above that the holidays here are not few when compared with other places. Mr. Puliyoor T. P. Velayudhan Pillai seems to question the

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propriety of granting special holidays. This is not a new thing. As I said, special holidays are given not only here but in Mysore, Cochin and British India and the object of granting them is not, at any rate, to perpetrate communal antagonism, but, on the other hand, to respect the religious sentiments of all communities.

The difficulties in the matter of trials, execution proceedings and arrests of civil debtors have been referred to. These points have already been answered and I do not think it necessary to deal with them again. As has already been said, there is no provision of law which says that a debtor could not be arrested on a holiday, nor is there any provision which does not allow a judge to pass orders on a general holiday.

The list of holidays has been suitably reduced only with a view to secure economy of public time.

Objection has been taken to *Avani Avittam* and *Gayatrijapam* having been declared as special holidays for the Brahmin community. I may state for the information of the House that the *Avani Avittam* ceremony commences by about 11 a. m. and lasts till 3 p. m. In the same way, *Gayatrijapam* ceremony commences by about 7 a. m. and lasts till 12 noon. That was the reason why special holidays were granted to the Brahmin community.

As regards 5th of Kanni being observed as a special holiday for the Ezhavas, I am not aware of any other community celebrating that day. The Ezhavas alone celebrate that day, and it is on that ground that that day has been set apart as a special holiday for the Ezhavas.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI : One question, Sir. Is it for the celebration of that day that 5th of Kanni is declared a holiday?

MR. M. K. NILAKANTA AIYAR : For commemmoration as well as for celebration.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI : May I know from the Chief Secretary when does the religious ceremoney commence on days such as the *Sivaratri, Swargavathal Ekadasi, Ashtami Rohani* etc.?

MR. M. K. NILAKANTA AIYAR : I am glad that the question is put to me. I have been observing these three ceremonies. On *Ashtami Rohani* day pujas are done usually at 3 p. m. Nothing is done during day time. In regard to *Sivaratri* the pujas commence at 5 p. m. and last till midnight and as regards *Swargavathal Ekadasi* there are no special pujas. Fasting is all that is done.

MR. M. SIVATHANU PILLAI : Sir, is there any objection to non-Brahmin communities observing *Gayatri japam*?

MR. M. K. NILAKANTA AIYAR : Government have no objection.

MR. M. SIVATHANU PILLAI : Will they be given holidays if they conduct *Gayatrijapam* ?

MR. M. K. NILAKANTA AIYAR : They may do *Gayatrijapam*, but they will not be given holidays.

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MR. P. S. MUHAMED: മി. റ്റി. പി. വേലായുധൻ പിള്ളയുടെ പ്രമേയത്തെ ഞാൻ അനുകൂലിക്കുന്നു. സെപ്ഷ്യൽ ഹാളിഡേസ് അനുവദിക്കുന്നതുകൊണ്ട് വിഷമങ്ങൾ പലതും ഉണ്ട്. നിവർത്തിയില്ലാത്ത നിലയിലുള്ള മതകർമ്മങ്ങൾ അനുഷ്ഠിക്കുന്നതിനുവേണ്ടി പ്രത്യേക ഒഴിവുദിവസങ്ങൾ അനുവദിച്ചുകൂടാ എന്നു പറയുന്നതിനോ പൊതു ഒഴിവു ദിവസമല്ലാതെ മറു ഒഴിവുദിവസങ്ങൾ അനുവദിച്ചുകൂടാ എന്നു നിർബന്ധമായി പറയുന്നതിനൊ അല്ലാ ഇതിനെ ഞാൻ അനുകൂലിക്കുന്നതു്. ഇവിടത്തെ പൊതു ഒഴിവുദിവസങ്ങളെ നോക്കിയാൽ എമ്പറേഴ്സ് ബർത്ത്ഡേ, ഹൈനസ്സിന്റെ ബർത്ത്ഡേ, ടെമ്പിൾഎൻട്രിപ്രാക്ളമേഷൻഡേ, ഈ മൂന്നു ദിവസങ്ങൾ ഒഴിച്ചു് മറെല്ലാ ഒഴിവുദിവസങ്ങളും ഓരോ മതക്കാർക്കും മതപരമായ അനുഷ്ഠാനങ്ങൾ ചെയ്യുന്നതിനുള്ള ദിവസങ്ങളാണ്.

MR. PUTHUPALLY S. KRISHNA PILLAI: What about the Onam holidays?

MR. P S. MUHAMED: ഓണം ഹാളിഡേസ് ഇവിടത്തെ ഹിന്ദുക്കൾ അനേകകാലമായി നടത്തിവരുന്ന ആചാരത്തിന്റെ ഫലമായി ഉണ്ടായിട്ടുള്ളതാണ്. ഹിന്ദുക്കൾ ഇവിടെ പ്രബലന്മാരായിരുന്നു. തിരുവിതാംകൂർ യഥാർത്ഥത്തിൽ ഒരു ഹിന്ദു സ്റ്റേറ്റ് ആണെന്നു പറയുന്നതിൽ എനിക്കു മടിയില്ല. ഹിന്ദുക്കളുടെ മതപരമായ ഒഴിവുദിവസങ്ങളെ മറുള്ളവരും ബഹുമാനിക്കുന്നതു് സാധാരണയാണു്. അതുപോലെ മുഹറം പൊതു ഒഴിവുദിവസം അല്ലെങ്കിലും പല ഹിന്ദുക്കളും മുസ്ലിമുകളുടെ ആചാരങ്ങളിൽ പങ്കുകൊള്ളുന്നുണ്ട്. മുഹറം ആചാരങ്ങളിൽ ഹിന്ദുക്കൾ പങ്കുകൊള്ളുന്നതുകൊണ്ടു് ഹിന്ദുക്കളുടെ ഒഴിവുദിവസമാക്കുകയോ മഹമ്മദീയർ ഓണം ചടങ്ങുകളിൽ പങ്കുകൊള്ളുന്നതുകൊണ്ടു് അതിനെ അവർക്കു് പ്രത്യേകമാക്കുകയോ ചെയ്തിട്ടില്ല. മഹാരാജാവു തിരുമനസ്സിലെ വിശ്വസ്ത പ്രജകളായ മുസ്ലീങ്ങൾ മതവിശ്വാസത്തോടുകൂടി ജീവിക്കുന്നവരായതുകൊണ്ടു് ഒഴിച്ചുകൂടാൻ പാടില്ലാത്ത ഒഴിവുദിവസങ്ങൾ ഞങ്ങൾക്കു് അനുവദിച്ചുതരണമെന്നു ഗവൺമെന്റിനെ ധരിപ്പിച്ചതിന്റെ ഫലമായിട്ടാണു് മൂന്നു് ഒഴിവുദിവസങ്ങൾ അനുവദിച്ചതു നിങ്ങളുടെ. റംസാൻ, ബക്രീഡു്, മിലാദ് ഷരീഫ് ഇവ അതിൽ ഉൾപ്പെട്ടതാണു്. മറു സ്ഥലങ്ങളിൽ ഒരു ദിവസംകൂടെ ഒഴിവുദിവസമാക്കീട്ടുണ്ടു്. ചില മതാനുഷ്ഠാനങ്ങൾ മാത്രം നടത്തേണ്ട ദിവസം ഒഴിവുദിവസമാക്കണമെന്നില്ല. അതില്ലാതെതന്നെ

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അനുഷ്ഠാനം നടത്താവുന്നതാണ്. ഈ മൂന്നു ഒഴിവു ദിവസങ്ങളും സംസ്ക്കാരപരമായിതന്നെ വളരെ പ്രാധാന്യമുള്ളതാണ്. അതാണ് ഈ മൂന്നുദിവസങ്ങളുംകൊണ്ടു ഞങ്ങൾ തൃപ്തിപ്പെട്ടിരുന്നതു. ഇപ്പോഴിതാ പരിഷ്കാരത്തിൽ അതു നഷ്ടപ്പെട്ടുപോയി. ഹിന്ദുക്കൾക്ക് അവരുടെ മതാനുഷ്ഠാനങ്ങൾ നടത്തുന്നതിന് ധാരാളം ഒഴിവുദിവസങ്ങളുണ്ട്. ക്രിസ്ത്യാനിക്ക് എല്ലാ ഞായറാഴ്ചയും ഒഴിവുദിവസങ്ങളാണ്. എന്നാൽ മുസ്ലിമിങ്ങളുടെ കാര്യത്തിൽ അങ്ങിനെയല്ല. മുസ്ലിം സമുദായം തിരുവിതാംക്കൂറിലുണ്ടോ എന്ന് സംശയിക്കത്തക്കവിധത്തിൽ പൊതുവെ അവക്കുള്ള റെക്കഗ്നിഷൻ നശിച്ചുപോയിരിക്കുന്നു. ഇതു ഗവണ്മെൻറു മനഃപൂർവം ചെയ്തതല്ലായിരിക്കാം. ആദ്യം ഉണ്ടായിരുന്ന ഒഴിവു ദിവസങ്ങൾ തീരെ ഒഴിച്ചുകൂട്ടാൻ പാടില്ലാത്തവയാണ്. ആചാരങ്ങൾ അനുഷ്ഠിക്കാതെയിരിക്കാമെന്നു വിചാരിച്ചാൽതന്നെയും അതിനു സാധിക്കുകയില്ല. സ്പെഷ്യൽ ഹാളിഡേസിൽ കുട്ടികളെ പള്ളിക്കൂടത്തിൽ അയച്ചു വരുന്നുണ്ട്. അന്നു് പലർക്കും വ്യക്തിപരമായ സൗകര്യം മാത്രമേ ലഭിക്കുന്നുള്ളു. തിരുവിതാംക്കൂറിലെ മുസ്ലിമിങ്ങളുടെ നിലനോക്കിയാൽ വളരെ മനഃസ്ഥാപം തോന്നുന്നുണ്ട്. മറ്റു സ്ഥലങ്ങളിൽ പൊതു ഒഴിവു ദിവസങ്ങൾ വളരെ കുറവാണെന്നു ചീഫ് സിക്രട്ടറി അവർകൾ വായിച്ച റിപ്പോർട്ടിൽ പറയുന്നു. മുൻപറഞ്ഞ ദിവസങ്ങൾ എല്ലാസ്ഥലത്തും പൊതുഒഴിവുദിവസങ്ങളാണ്. തിരുവിതാംക്കൂറിൽ ഇമ്പീരിയൽബാങ്കിൽ പോലും ഈ ഒഴിവുദിവസങ്ങൾക്കു സ്ഥാനമുണ്ട്. മുസ്ലിങ്ങളുടെ വ്യഭയത്തെ വേദനപ്പെടുത്തുന്ന ഒരു സംഗതിയാണ് ഇതു്. ഒഴിച്ചുകൂട്ടാൻ പാടില്ലാത്ത അനുഷ്ഠാനങ്ങൾ നടത്തുന്നതിനു് സൗകര്യമില്ലാതെവരുന്നതു വളരെ സങ്കടകരമാണ്. ആത്മാഭിമാനത്തിനു് അതു് യോജിക്കുന്നില്ല. തിരുവിതാംക്കൂറിനു വെളിയിലുള്ള മുസ്ലിം സഹോദരന്മാർ എല്ലാവരും അനുഭവിക്കുന്ന സ്വാതന്ത്ര്യംരാജഭക്തരായ ഞങ്ങൾക്കു തിരുവിതാംക്കൂറിലും ലഭിക്കണം. തിരുവിതാംക്കൂറിൽ മുസ്ലിമിങ്ങളുടെ നില നശിച്ചുപോയി എന്നു വരുത്തുന്നതു് സങ്കടകരമാകുന്നു. ഈ വക സങ്കടങ്ങളെ കാണിച്ചു് തിരുവിതാംക്കൂർ സ്റ്റേറ്റ് മുസ്ലീം ലീഗിൽനിന്നും ഗവർമെൻറിലേക്ക് പ്രമേയങ്ങൾ അയച്ചിട്ടുണ്ട്. അതിലേക്ക് ഒരു ഡപ്യൂട്ടേഷൻ സ്വീകരിക്കണമെന്നപേക്ഷിച്ചതിൽ തിരുനാൾ കഴിഞ്ഞു ഡപ്യൂട്ടേഷൻ സ്വീകരിക്കാമെന്നു് മറുപടിതന്നു. എന്നാൽ അതിനു് ഇതുവരെ സൗകര്യം കിട്ടിയില്ല. കഴിഞ്ഞ ഞായറാഴ്ച ദിവസം തിരുവിതാംക്കൂറിന്റെ നാനാഭാഗങ്ങളിലും യോഗങ്ങൾ കൂടി ഇതിനെ സംബന്ധിച്ചുള്ള നിശ്ചയങ്ങൾ

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[Mr. P. S. Muhamed.]

പാസ്സാക്കിയിട്ടുണ്ട്. എനിക്കുതന്നെ ഒരു ദിവസം നാലഞ്ചു യോഗത്തിൽ സംബന്ധിക്കേണ്ടതായിവന്നു. പൊതുവെ മുസ്ലീമിങ്ങളുടെ വ്യഥയെ വേദനപ്പെടുത്തുന്ന വിഷയത്തിൽ ഗവൺമെൻറ് ശ്രദ്ധിക്കണമെന്നുമാത്രം പ്രസ്താവിച്ചുകൊണ്ട് പ്രമേയത്തെ അനുകൂലിച്ചുകൊള്ളുന്നു.

MR. P. C. ADICHAN: ഈ അടിയന്തിരപ്രമേയത്തെ അനുകൂലിച്ചുകൊണ്ടു രണ്ടു വാക്കു സംസാരിക്കണമെന്നു് ഞാൻ ആഗ്രഹിക്കുന്നു. തിരുവിതാംകൂറിലുള്ള സകലമാന മതക്കാർക്കും ഒരുപോലെ ഒഴിവുദിവസങ്ങൾ കൊടുക്കേണ്ടതാണു ശരിയായിട്ടുള്ളതു്. അല്പംമുമ്പു, ബഹുമാനപ്പെട്ട ചീഫ്സിക്രട്ടറി അവർകൾ ബ്രാഹ്മണർക്കു മാത്രമേ അഷ്ടമിരോഹണി തുടങ്ങിയ ഒഴിവുദിവസങ്ങൾ അനുവദിക്കുകയുള്ളു എന്നും ബ്രാഹ്മണരല്ലാത്ത ഹിന്ദുക്കൾക്കു് അതു് അനുവദിക്കത്തക്കതല്ലെന്നും പറയുന്നതുകേൾക്കാൻ ഇടയായതുതന്നെ വളരെസങ്കടകരമാണു്. പക്ഷെ ചീഫ്സിക്രട്ടറി അവർകളുടെ സ്വന്തം അഭിപ്രായം അല്ലെന്നും ഗവർമ്മെൻറ് കൗൺസ് അങ്ങനെ പാസ്സായതുകൊണ്ടു് അദ്ദേഹം അങ്ങനെ മറുപടിപറഞ്ഞതാണെന്നു് ഇതുവരെയുള്ള അദ്ദേഹത്തിൻെറ സാധുക്കളോടുള്ള വാത്സല്യംകൊണ്ടും മനസ്സിലാക്കുവാൻ സാധിക്കും. എന്നുമാത്രവുമല്ല മഹാരാജാവു തിരുമനസ്സിലെ വിശ്വവിഖ്യാതമായ ക്ഷേത്രപ്രവേശനവിളംബരത്തിനു ശേഷം ഹിന്ദുക്കൾ ഈശ്വരാരാധനരീതി മറ്റേതരത്തിൽ കൊണ്ടുവരുവാൻ ആഗ്രഹിക്കയാണു്. അങ്ങിനെയിരിക്കെ ബ്രാഹ്മണർക്കുമാത്രമേ ചില പ്രത്യേക ദിവസങ്ങളിൽ ആരാധന ചെയ്യാൻ പാടുള്ളുവെന്നു് അർത്ഥം സ്ഫുരിക്കുമാറു് ഒഴിവുദിവസങ്ങൾ കൊടുക്കുന്നതിൽ വരാവുന്ന അവശതയേയും വ്യത്യാസത്തേയും ഓർത്തു് വ്യസനിക്കുകയും അങ്ങിനെ വരാതിരിക്കുവാൻ ബഹുമാനപ്പെട്ട ഗവർമ്മെൻറ് ശ്രദ്ധിക്കുമെന്നു് വശ്വസിക്കയും ചെയ്തുകൊണ്ടു് ഈ അടിയന്തിരപ്രമേയത്തെ ബലമായി പിൻതാങ്ങുന്നു.

MR. M. SIVATHANU PILLAI: Sir, I have great pleasure to offer a few remarks in support of the motion. The remarks that I am going to offer in this connection may be taken to be the result not of any belief in the formal religion but on the other hand on a belief, on a very sincere belief, in holidays. I am a believer in more holidays than working days. I never expected that a motion advocating some more holidays would require so much trouble or persuasion as is found here or would need so much of feeling and appealing on the part of my friend Mr. P. S. Muhamed on the score of religious observances. The Chief Secretary was remarking that in respect of holidays in England, they

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were fewer than here. I do not know whether the Chief Secretary has taken an insurance policy. In the case of insurance policies, Sir, persons who are going to England need pay only a smaller premium during their stay there than what has to be paid while here. It is because of the climate there which is very good for longevity. People there can work for any number of hours and that intensely. Here it is different. If you are to attend office every day here, although Government expect more work to be turned out, especially when there is a fan over your head you will be tempted to sleep and not to work. On the other hand if the people get more holidays they will enjoy those holidays and be better fitted for the discharge of their duties in an intensive manner after the brazening and refreshing effect. That does not require any argument at all, Sir. As the Chief Secretary's reply shows in respect of the figures of holidays both before the notification and after it, now we find that there is a big drop from 43 holidays to 16. That has given a very rude shock to most of us, people who have been enjoying a larger number of holidays. It is really a rude shock to those who have been enjoying 43 holidays to be all on a sudden asked to enjoy only 16 holidays. They are not asked to curtail their holidays in a slow and downward progress. As my friend Mr. T. P. Velayudhan Pillai remarked there are many difficulties. My impression is that there is absolutely no justification whatsoever for the notification curtailing the number of holidays.

Two or three years ago there was a declaration from Government stating that an interval of two hours, *i. e.*, from 12 Noon to 2 P. M. must be reserved for the use of Mahomedan students to offer their Friday prayers. Because a distinguished Mahomedan happened to be the Head of the Administration, such a declaration was thought of and given effect to. From that time onward, that interval of 2 hours every Friday is being observed in all schools and colleges of the State as a temporary break in the school and college study. The object of that is to enable all Mahomedans to go and offer their prayer. The Hindus and Christians after some time took that declaration in good spirit and enjoy that concession even now in a holiday mood. We did not grudge at that idea that because one student happened to be a Mahomedan, he has been allowed two hours' interval, because others also were allowed to enjoy the two hours' recess. On account of such a declaration, that privilege is being enjoyed by all communities in the State, whether Hindus or Christians or Mahomedans.

Now a distinguished Brahmin gentleman is at the Head of the Administration. He is endowed with the spirit of real Brahminism. He is a believer in work and himself personifies work and service and wants all of us to work without the usual number of holidays being given to us, which we, Sir, were enjoying formerly. The cutting short of the holidays, I say, must be restored. It might be said that Government work will suffer. Such an inference is untenable. So, my first request is that the holidays which were stopped should be restored.

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[Mr. M. Sivathanu Pillai.]

Secondly, though I am not a believer in the formal religion I mean the rituals enjoined by religion, I propose to conduct *Gayatrijapom* and *Avani Avittam* and several members of my community want to become all on a sudden Brahmins though not for its own purpose at least for the purpose of enjoying holidays. At any rate, the Brahmins have special holidays during *Gayatrijapom* and *Avani Avittam*. The members of my community also may like to perform *Gayatrijapom* like the Brahmins. I ask who can prohibit it. If there are people who desire to perform that, why should Government stand in their way by not declaring the *Gayatrijapom* day as a general holiday? I cannot understand it. Why should Government prevent us from becoming Brahmins in that way? As Mr. Muhamed painfully pointed out, it in a way looks unhappy. The Chief Secretary answered my question a little while ago that there is no objection in performing *Gayatrijapom* by members other than Brahmins; but all the same no holiday can be allowed to such people. That kind of reply rather wounds me. If I happen to be a believer in *Gayatrijapom* and desire to perform it, why should a holiday be denied to me, I fail to see. It suggests that because I am not born in the Brahmin community, I am denied that holiday. I have yet to learn whether one, be he a caste-Hindu or non-caste-Hindu, could be effectively prevented by Sastraic injunctions from performing *Gayatrijapom* or other like rituals, if he be inclined to perform them. No modern Brahmin would dare say that.

PRESIDENT: We are dealing with the question of holidays.

MR. M. SIVATHANU PILLAI: In my opinion, I have every right to demand that *Gayatrijapom* day should be declared a general holiday, being a Hindu myself. To say that a Vellala is not competent enough to perform *Gayatrijapom* or other religious performances and that therefore no holiday is necessary for him—that attitude of Government does not appeal to me. There is an impression, gaining ground among the Public, that this notification relating to reduction of holidays is not at all justified and creates ill-feeling among the Hindus particularly. Considered from all aspects, I think Government would only be doing well in accepting Mr. Velayudhan Pillai's resolution without any opposition. I also suggest that at least 50 per cent. of the holidays we had before may be restored, if not all.

In regard to Sri Narayana Guru Swami's Samadhi day, that too may be declared as a public holiday so that all communities can enjoy and participate along with the Ezhavas. Christmas holidays have been allowed for all and declared as general holidays. During Xmas holidays it is common that friends from different communities join together and make themselves merry. Why should the Government drive a wedge between the different communities even in the matter of enjoying holidays—I am unable to understand. Whether one belongs to the Hindu fold, or Christian fold, or the Mahomedan fold, general holidays should be left as they are for all communities to enjoy. I am very particular to have these holidays restored. The question of allotting special holidays exclusively to certain communities arouses in our minds

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some communal feeling. Let not an impression be created in our mind that there is difference between man and man on the score of religion or community or pursuasion. With these words, I request Government to restore the holidays which we were formerly enjoying.

MR. P. NARAYANA PILLAI : Sir, in taking away some of the holidays, a lot of inconvenience has been caused to the people at large. Some of the general holidays which are of great religious importance have been cut down to the detriment of religious feelings and it is a matter for very serious grievance to the Hindu community. The Government have converted very important holidays such as *Sivarathri* and *Ashtami Rohini* to working days. It is widely known that holidays have been granted to the Hindus on these days for religious observances and worship and the religiously inclined people utilise those days for prayer and fasting. It is very harsh to make such people work as well as attend office on those important religious days. The attempt of Government by so doing would necessarily make the people irreligious. Anyhow, a very bad effect has been caused on the people of the Hindu fold at large by cutting down the religious holidays. If the object of reducing the holidays is to ensure efficiency in the services or to increase the quantum of work to be turned out, then one could understand the cutting down of holidays. During *Sivarathri*, Hindus observe strict fasting throughout the day. Religious people who attend office cannot work on account of fasting and the office work will suffer. It is not their incapacity for doing work, but their over-exertion that is responsible for such a state of affairs. Consequently, for the next day their work will suffer considerably. Both fasting and working cannot be done simultaneously. Fasting will bring about a state of sleeplessness on the day of observance and the effect of it will be reflected the next day. These are practical difficulties. So, I do not think there is any material benefit brought about by cutting down the holidays and converting them into working days and thereby hoping to increase efficiency in work. With these words I support the motion.

MR. T. T. KESAVAN SASTRI : സർ, പബ്ളിക്ക് ഒഴിവുദിവസങ്ങളെ സംബന്ധിക്കുന്ന ന്യായവാദം അനുവദനീയമാണെന്നാണ് എന്റെ അഭിപ്രായം. പല മതസ്ഥർ ഇവിടെ ഉള്ളതുകൊണ്ടാണല്ലോ പല ഒഴിവുദിവസങ്ങളുടെ ആവശ്യം നേരിട്ടുന്നതു്. ഇവിടെ ക്രിസ്ത്യാനികൾക്ക് ഞായറാഴ്ചയും ക്രിസ്തുമസും മറ്റുവിശേഷാൽ ദിവസങ്ങളും, മുസ്ലിമിങ്ങൾക്ക് വെള്ളിയാഴ്ചയും, മുഹറവും മറ്റുവിശേഷാൽ ദിവസങ്ങളും ആദരണീയങ്ങളായിട്ടുള്ളതുപോലെ ഹിന്തുക്കൾക്ക് പൊതുവേയും പലവിശേഷാൽ ദിവസങ്ങളും ആദരണീയങ്ങളായിട്ടുള്ളതു് പാരമ്പര്യമായി നിലനിന്നുവരുന്നതാകുന്നു. ശ്രീകൃഷ്ണഭഗവാൻ തിരുഅവതാരം ചെയ്ത അഷ്ടമിരോഹണി ദിവസവും, പാർത്ഥവാതൽ ഏകാദശിദിനവും, കർക്കടകമാസത്തിലെ കറുത്തവാവുദിവസവും മറ്റും ഒഴിവുദിവസങ്ങളാക്കാതിരിക്കുന്നതു് കഷ്ടമാണ്. മത

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[Mr. T. T. Kesevan Sastri.]

പരമായ ആചാരങ്ങൾക്ക് ഈ ദിവസങ്ങൾ ഒഴിക്കാൻ പാടുള്ളതല്ല. മത ഭേദമുള്ള ജനങ്ങൾക്കു ഈ ദിവസങ്ങൾ ഒഴിവുദിവസങ്ങളായി അനുവദിക്കാതിരുന്നാൽ സങ്കടമുണ്ടാകാവുന്നതാണു. ഈ അവസരത്തിൽ എനിക്കൊന്നു പറയാനുള്ളതു് ഇതു് മതാദർശത്തെ മുൻനിറുത്തിയുള്ളതാകയാൽ ഓരോ മതക്കാരുടേയും അപേക്ഷകളെ പരിഗണിച്ചു് പബ്ലിക്ക് ഒഴിവുദിവസങ്ങൾ സദയം അനുവദിക്കണമെന്നുള്ളതാണു്. ഗവൺമെൻറു ജോലിനടത്തിപ്പിനുവേണ്ട നിർബന്ധിത വ്യവസ്ഥകൾ നടപ്പിലാക്കിയാൽ മതിയാകും. ഹിന്തുക്കൾക്കും, ക്രിസ്ത്യാനികൾക്കും, മുഹമ്മദീയർക്കും സാമ്യമായ മോച്ചിക്കു പറഞ്ഞിയ പല ഒഴിവുകളും, വിശേഷദിവസങ്ങളും ഇല്ലാതില്ല. ക്രിസ്ത്യാനികൾ ക്രിസ്തുവിൻെറ പേരിൽ ഏഴാം ദിനം ആചരിയ്ക്കുന്നു് ഞായറാഴ്ചദിനം ഹിന്തുക്കൾ രവിവാരമായി ആചരിക്കുന്നുണ്ടു്. മുസ്ലിമീങ്ങൾക്കും ഹിന്തുക്കൾക്കും സാമ്യമായ വിശേഷാൽ ദിവസങ്ങൾ ഉള്ളതായും കാണാവുന്നതാണു്. അല്ലാത്തപക്ഷം ക്രിസ്ത്യാനികളുടെ വിശേഷാൽ ദിവസം ഹിന്ദുവിനും, ഹിന്ദുവിൻെറ വിശേഷാൽ ദിനം ക്രിസ്ത്യാനിക്കും, മുസ്ലിമിനും വിശ്രമദിവസങ്ങളായി ഉപയോഗിക്കാവുന്നതാണല്ലോ. എന്തായാലും ഒഴിവുദിവസങ്ങളുടെ വൈവിധ്യത്തിൽ ഒരു സമമായ തീരുമാനം ഉണ്ടാക്കുന്നതു നന്നായിരിക്കുമെന്നാണു് ഞാൻ പറയുന്നതു. ഓരോരുത്തക്കു മാത്രമായുള്ള ഒഴിവു മറ്റുള്ളവരുടെ കാര്യനടപ്പിനു ഉദ്ദേശിക്കുന്നതുപോലെയുള്ള പ്രയോജനം ഉണ്ടാകാനിടയുണ്ടോ എന്നു് സംശയിക്കേണ്ടതായിട്ടാണിരിക്കുന്നതു്.

സർ, എല്ലാ മതസ്ഥരുടേയും പുരോഗമനത്തിൽ ഗവർമ്മെൻറിനുള്ള വിശാലമായ മനോഭാവം പ്രകാശിപ്പിച്ചുകാണുന്നതിൽ വളരെ സന്തോഷിക്കേണ്ടിയിരിക്കുന്നു. സന്ദർഭവശാൽ ഇക്കാര്യം കൂടി പറയുന്നതാണു്. ഒരുമതസ്ഥർക്കും അന്യമതസ്ഥരിൽ നിന്നും മനോവേദനയുണ്ടാകാവുന്നയാതൊരു നടപടികളും ഉണ്ടാകാൻ പാടില്ലെന്നു. ഒരു പ്രസ്സ്നോട്ടു ഗവർമ്മെൻറു ഈയ്യിടെ പുറപ്പെടുവിച്ചതു് വളരെ ഉചിതമായ ഒരു തീരുമാനമാകുന്നു. ഞാൻ ഗവർമ്മെൻറിനെ ഇതിൽ പ്രത്യേകം അഭിനന്ദിച്ചുകൊള്ളുന്നു. അവരവരുടെ മതങ്ങളിൽ വിശ്വാസം ജനിപ്പിക്കുന്നതിനും ജനത്തെ തദ്വാരാ ആകർഷിക്കുന്നതിനുമായി അന്യമതങ്ങളെ അപലപിക്കുന്ന ഒരു രീതി വളരെനാളായി ഇവിടെ നിലനിന്നുവരികയായിരുന്നു. ആ ദുർവ്യവസായത്തിനു ഗവർമ്മെൻറിൻെറ ശ്രദ്ധയും താക്കീതും ബാധകമായിതീർന്നതു് വളരെവളരെ നന്നായി. മനുഷ്യസ്നേഹത്തെ മറന്നു് മതകാര്യത്തിൽ കുഴപ്പങ്ങൾ വലിച്ചുവയ്ക്കുന്ന കുട്ടരുടെമേൽ ആരായാലും സക്കാർ കർശനമായ നടപടികൾ നടത്തണം. ഇതു് പരിഷ്കൃത ഗവർമ്മെൻറിൻെറ ചുമതല തന്നെയാണു്.

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സർ, പബ്ലിക്ക് ഒഴിവു ദിവസങ്ങളുടെ അനുവാദത്തിനു വേണ്ട ഇവിടെ അവതരിപ്പിച്ചിട്ടുള്ള പ്രമേയത്തോട് പൂർണ്ണമായി അനുകൂലിക്കുകയും ഗവർമ്മെൻറിനെറ ഭയവേറിയ തീരുമാനം ഇതിലുണ്ടാകുവാൻ ആഗ്രഹിക്കുകയും ചെയ്യുകൊള്ളുന്നു.

MR. P. KUNJUKRISHNAN : Sir, while endorsing the views expressed by the learned mover of the motion and by the honourable members who spoke in support of the motion, I would add a word in connection with the Samadhi day of His Holiness Sri Narayana Guru. I do not want to go into the merits or demerits or the advantages or disadvantages of special holidays. These have already been discussed. I would only say this much. As has been observed here, the late Sri Narayana Guru is a great religious reformer in modern Kerala. He lived in this land, worked among the people of this country and his memory is left green in the minds of thousands of people throughout the length and breadth of this land. His life and precepts have been an example, to thousands of people in this land. He has brought new life, new vigour and has to a great extent altered even the outlook and aspirations of the people of this country.

With special reference to the Ezhava community which has the proud privilege of claiming the late Sri Narayana Guru as one born in that community, I may say that he has revolutionised the community in social, political and religious matters. Apart from the Ezhavas, all backward communities have benefited by his life and teachings. Sir, now is the time, when he is no more, when only his memories are cherished, and his precepts and teachings alone are left behind, now is the time for us to assess the value of his teachings and his work, to follow the example he has set before us. I am sure everyone in this House will join with me when I say that all Hindus consider him a great reformer in modern India, as one who has revolutionised the Hindu religion as a whole. Therefore it is up to us, it is up to the Government, to have his *Samadhi* Day a general holiday throughout the State. At this juncture, I may also invite the attention of Government to the numerous resolutions which have been passed at public meetings held throughout the length and breadth of this country, stressing the necessity for declaring his *Samadhi* Day a general holiday throughout the State. With these words I support the motion.

MR. K. KUNJU PANICKER : May I ask whether the Swamiji did not have disciples among caste Hindus also ?

MR. P. KUNJUKRISHNAN : Of course, even among non-Hindus.

PRESIDENT : I think I might say a few words on this matter. I must at the outset make it clear that, in curtailing these holidays, there was not even the remotest intention on the part of Government to make any distinction between community and community and religion and religion, or to start any cross-currents of superiority or inferiority complex between the various communities. It was a matter—I should say—

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[President.]

of notoriety that the number of holidays in Travancore was much larger than anywhere else in India. Apart from the impeachment to which I was subjected by one honourable member, I may say that it was not with any particular fancy for over-working oneself that the holidays were curtailed. But it was found that there was hardly any continuous work to do for some days at a stretch. Almost every week, there was one or two holidays. I do not mind confessing that I had very little work to do on many days. The real point was that in educational institutions, the holidays assumed terrible proportions. I believe I would be correct when I say that out of 365 days in a year about 180 or 190 days are holidays, so that practically more than half the number of days in a year are being spent away as holidays. That might or might not be good for school-going children. I dare say the University, in the exercise of its own statutory immunity from Government interference, might discuss the question and again come to the conclusion that teachers and professors can work 2 hours a day and get tired—perhaps they are entitled to get tired after that. (*Laughter.*) That is a matter on which there has always been envious difference of opinion between the officers of the Education Department and those of the other departments. As I said, according to educational expert opinion, it may be correct that, after just 10 hours of work in a week, the tutorial or the educational mind gets completely done up. I do not propose to go into that matter of controversy at present.

Generally speaking, for the ordinary layman not connected with the educational enterprise the position is this. There are the 52 Sundays, the 12 New Moon days—some of them may come on Sundays—together making about 60; there are 16 other holidays, a further 8, and another 23. On the whole, on an average, there are about 100 holidays in the year. Not even half of it is allowed anywhere else; and it occurred to Government that there was nothing very special about Travancore to warrant so many holidays for which such an eloquent plea was put forward by Mr. Sivathanu Pillai.

Then the question was how the holidays were to be reduced. Government have taken certain lines. Criticisms have been made in this House; and undoubtedly they will all be borne in mind, and the whole question carefully looked into. That, I promise, will be done. I would once again make it absolutely clear that, in the action that they have taken, it was not at all the intention of Government to level or cast any slight against any community or religion.

With regard to certain religious observances which were referred to in the course of the debate, let it be remembered that in regard to none of them can it be said that it is observed universally. Take Sankarajayanthi for instance; some persons observe it, others do not. Take even Krishna's birthday. There is possibility for 4 holidays for that alone; because, as it is well known, there is firstly Gokula Ashtami which certain Hindu groups celebrate; and secondly, there is Sri

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Jayanthi which the Vaishnavites celebrate—and generally that does not come off on the Gokula Ashtami day. Thirdly, in certain parts of the country, they celebrate what is called the Munithraya Sri Jayanthi which does not fall on either the Sri Jayanthi day or the Gokula Ashtami day. Fourthly, in Sri Jayanthi itself the Sri Rangam Sri Jayanthi is observed by some persons, and that comes off on a fourth day, so that an officer who observes that is entitled to claim that day as a public holiday. The same is the case with Sankara's birthday and the birthday of Buddha. Nobody wants to import religious superiority or inferiority in this matter. The test is whether a particular day is generally observed as holiday by the community as a whole. That test Government have been applying, and are always prepared to apply in fixing the number of holidays. From that point of view, Government will look into the matter. But if the idea is that all the holidays should be restored, all the 100 of them, I think I may straightway inform the honourable members that Government are not equal to the task ; they will have to reduce the holidays by one-third or two-fifths. Only they will do it bearing in mind the various criticisms that have been made by the honourable members. I would once again repeat that nobody wants to give rise to any communal differentiation in this matter. In respect of the Sri Narayana Guru Samadhi day, for instance, I hasten to make it clear that there was not even the thought of the slightest disrespect for the Saint when Government declared the Samadhi day as a special holiday to the Ezhavas alone.

Incidentally, I may inform Mr. P. S. Muhamed that both Milad-i-sheriff day and Barawafat are the same ; both relate to the birthday of Prophet Mohammed.

I assure the House that the observations made on the question of declaring the Samadhi day of Sri Narayana Guru Swami a general holiday will be carefully considered. Only I would like to point out that similar arguments would be raised in respect of other Hindu holidays. There are certainly some days which, it cannot be reasonably argued, should be general holidays. Take for instance *Gayatri Japam*. I do not wish to enter into any ecclesiastical and doctrinal disputations with Mr. Sivathanu Pillai on the matter. But, as a matter of fact, *Gayatri Japam* is performed between 8 and 11 A. M., on a particular day in the year only by one community. Why other communities which do not observe it should have that as a holiday does not seem obvious to me. All the same, that matter also will be considered in view to the claims advanced and threats made by Mr. Sivathanu Pillai that he would commence performing *Gayatri Japam* from next year onwards.

Then, take for instance the various sub-communities among the Hindus. The Vaishnavites have got certain religious ceremonies which the Sivaites do not perform ; —one does not want to say these things—the Sivaites will refuse to take part or even participate in the ceremonies of the Vaishnavites.

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[President.]

Take, again, my own case. I have to perform Upakarmam on a certain day which comes off long after the Yejurveda Upakarmom and the Rigveda Upakarmom. I am a Samavedi; on that score I cannot reasonably argue that the Samavedom Upakarmom day should be declared a general holiday and that if that is not done that will be an insult to Brahmins of my Veda.

As I have already indicated, in curtailing holidays, Government have proceeded on the basis that there are certain religious observances in which practically everybody participates; there are others which only certain sects or communities observe; in the former case they have been declared general holidays, and in the latter case they have been declared special holidays. Such special holidays obtain in Madras, Bombay and elsewhere too.

Now, in view of the criticisms that have been made on the floor of this House, the whole list will be reconsidered. But Government can hold out no hopes of increasing the number of holidays: that is a matter on which they have very definite opinion. I do not therefore want the honourable members to proceed on the assumption that the number of holidays will be increased.

MR. PULIYOOR T. P. VELAYUDHAN PILLAI: In view of the statement by the Chair, I do not press the motion.

The motion was, by leave of the House, withdrawn.

PROCEDURE RE. DEBATE ON RESOLUTION ON PUBLIC SERVICE RECRUITMENT RULES.

PRESIDENT: I think, in order to make the business more speedy, more expeditious tomorrow, I would ask Mr. Padmanabha Pillai to move his resolution clause by clause.

I have gone through the amendments. Some of them are fundamental and really negatives of the resolution as such. They will be discussed by what may be called a vote *in limine*.

Then, there are certain other amendments which may be moved later after Mr. Padmanabha Pillai has finished moving all clauses of his resolution except such of them as can conceivably be brought in as amendments as and when the different clauses of the resolution are moved by Mr. Padmanabha Pillai.

I hope this debate will be finished tomorrow. As I have already indicated, the proposition of other honourable members will be moved as far as possible in the form of amendments to Mr. Padmanabha Pillai's resolution or as contradictories or negatives of that resolution.

I would ask honourable members to move their propositions one after another, and to take up and discuss Mr. Padmanabha Pillai's resolution clause by clause. Mr. Padmanabha Pillai's motion will be taken up first, and then those of the other honourable members, *viz.*, Mr. T. P. Velayudhan Pillai, Mr. C. Jebamony Nadar, Mr. N. John Joseph, Mr. Kochukunju, Mr. Kochukora Tharakan, Mr. V. Kunjukrishnan, Mr. Kunju Panicker and Mr. K. G. Govindan.

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